/125 cont./

756 159 that he might have learned among the civilized. The candidate became religious and went on to devote himself to the practice of the porahêi. -- It is interesting to note that the fact that a sort of "conversion" was necessary clearly shows that there is consciousness of the conflict of ideals of life.

782 184 There are prayers for everything. The Ñandéva have them in order to get rain and in order to make the sun appear. The Kayová also have prayers against rain, against dryness, against the storm, to cure snakebite and any sickness, to win women and other things too. They are prayers which any person may use at an opportune time, using mbaraká and kurusú. The cycle of prayers referring to the maize is especially highly developed among the Kayová: when the plants are ready to bear, a phase when there is the danger of their being attacked by the "besouro" /horn beetle, May bug/, which eats the roots; when the maize leaves become yellow (smut?); when one wants to speed up the ripening (a prayer dangerous for men, who should not go into a clearing "blessed" with it, as they might die); and so on. -- The texts of these collective prayers are in archaic language, quite different from the present one, but understandable to the knowledgeable ones (15).

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15. /From pp. 151-152 of the original source./ The same is true, by the way, about the chicha songs (guahú and guahúvaí). In the guahúvaí text there is sung, for example, Takurú pytéva ñeeyrũ; in modern Kayová one would say, "Takurú pytéva ryoýi," which means: red ants /Port. cupins, tree-destroying ants/ ranged in a line.

782 126 828 A boy about eight years old, the son of my friend Vicente Jerônimo, Kayová of Dourados, dictated to me one of the prayers of his father, that is to say, one of those that his father knew and customarily sang. Since the Guaraní always respects another's personality, including that of children, Vicente did not interfere in the matter, although he became apprehensive upon seeing "his prayers" being put on paper. Nevertheless I was able to persuade him

2: Schaden--221 E-4,5 (1946-1954) 1962 SM4 Guarani SM44
Mbüá
Kayová

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771 624 756 What is certain is that the frustration has not yet shaken their faith, and that is why the confidence that they place in the religious chief also continues to be strong. The second authority, the civil chief or capitão, has /172/ an active voice among the Mbüá only on subjects of secondary importance, particularly in what is said with respect to dealings with the civilized inhabitants. The Nanderú does not take cognizances of these matters; burdens of greater responsibility rest on his shoulders.

771 772 178 Among the factors making the myth of Paradise continue to be so alive in the spirit of the Mbüá is the outstanding fact of their having clung, in spite of frequent contacts with the civilized world, to the usages and customs of the ancestors and of not yet counting in their midst mestizo individuals. And these conditions for their part explain a decisive factor: that the different groups still constitute closed communities of worship, in which the quite superficial influence of the Christianity experienced in recent years has not succeeded in undermining, for the present, the constant realization of the conjunction of ceremonies bound up with the myth.

3. The Kayová

127 167 [178] From the existing bibliographic sources it is understood that formerly, that is, several decades ago, the Kayová also undertook migrations in the direction of the Atlantic coast. There are no indications in this respect for recent times.

771 772 648 193 [796] Although the representation of Paradise is always present as an aspiration or dream in the religious life of the Kayová, virtually at least, its importance increases considerably in crisis situations. This was verified a few years ago at least in the Mato Grosso village of Panambi, in the region of Dourados, when the Government had the lands of the Indians distributed among civilized colonists. As this project was being executed, the primitive conditions of life of the Indians began to be jeopardized and in part were even destroyed. Thus, the myth was activated, and the Indians started to perform religious dances with the objective of hastening the

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183 771 772 648 [796] [124] [828] destruction of the world and to receive as quickly as possible the revelation of the path to the promised land. As a result of the conflicts with the colonists and the Government officials, the mythical dream and the cataclysmology tied to it assumed in a short time the character of a true obsession. When I once handed these Indians some sheets of paper and a pencil, asking them to draw anything whatsoever, they at once set out to represent scenes of the end of the world and the path that leads to the Beyond, so passionately desired.

77 As for the idea of the path, it is necessary to mention its importance in the conjunction of the collective representations of the Kayová, as well as, by the way (although to a less attenuated degree), of the other subdivisions of the tribe. The /173/ ñanderú [184] might invoke for his position the evangelical phrase: "I am the way, the truth and the life." [782] And it is particularly the image of the path that in crisis situations assumes the form of an obsessive idea. In the tribal myth it is distinguished, among the Ñandéva, as the path of the primordial mother looking for the father of the twins. Among them, as among the Kayová, it takes concrete expression in the dangerous path of the soul after death, as well as in the path of the soul in the prayer in its passage through the celestial realm of the deities. In all the groups, however, the most significant form is the path whose revelation is awaited in order to reach the [124] realm of happiness. The Kayová, invited to draw, tried to portray with the pencil how the path used by the doctor-sorcerer on his frequent visits to the sky appeared to them. -- All this reminds [829] us that the Guaraní characterize themselves as tapédjá as a nation of wanderers and travelers.

[782] [182] All the different prayers that accompany the religious dances and that extend through the night until the break of day, according to what the Kayová repeatedly told me, are nothing but paths that lead to the presence of the gods. The ayvú as well as the yvyrá'idjá. "Without a path," one informant told me, "one does not arrive at the place that one intends to reach."